

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 16.]

HARTFORD, SATURDAY MORNING, MAY 2, 1835.

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THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
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From the New-York Observer.

THE EXPEDITION TO LIBERIA FROM  
NEW-ORLEANS.

NEW-ORLEANS, March 7, 1835.

Dear Sir—I take up my pen for the purpose  
of communicating to you a few facts in relation  
to the progress of the Colonization cause in this  
part of the country. As the most acceptable in-  
formation on this subject, I propose to give you a  
short sketch of the character of the prominent  
emigrants who sailed from this port on the 5th  
instant, in the brig Rover, and of the circum-  
stances attending their embarkation. The  
whole number of emigrants was seven. All  
of them were from Mississippi except three  
who were from this place. Among those from  
Mississippi were the Rev. Glover Simpson, a  
regular ordained minister of the gospel, of the  
Methodist Episcopal church, and Archy Moore,  
both of whom visited the Colony as exploring  
Agents on behalf of the free people of color of  
Mississippi. They returned home from their  
visit to the colony in the autumn of 1832.—  
They have been prevented from removing to  
Liberia before by unavoidable circumstances.  
The families of both of them were in bondage.  
As soon as they returned, however, and signi-  
fied their intention of settling in Liberia, Robert  
Cochrane, who owned Glover's wife and  
five children, gave to Glover a bill of sale of  
them. They were estimated to be worth  
\$4,000. But another difficulty existed. Mr.  
Cochrane had previously leased Glover's wife  
and children, together with his other slaves and  
property for a term of years, which did not ex-  
pire until about a year ago; since which time,  
Glover has been very anxious to emigrate, but  
no opportunity occurred until the present expedi-  
tion. Glover was much respected in the  
neighborhood in which he lived. He owned a  
farm of 150 acres of good land, which was well  
stocked with every thing necessary for carry-  
ing it on to advantage. Robert Cochrane has  
lately deceased and left to each of Glover's  
children a legacy of \$100.

Archy Moore is a member in good standing  
of the Methodist Church. He has not much  
property, but is intelligent, respectable, and has  
lived without reproach. Archy was not so for-  
tunate as Glover in obtaining his family. He  
purchased a son and a daughter a few weeks  
since. For the daughter he paid \$750, and  
for his son \$1,000. He was enabled to do this  
by the liberality of the citizens of Mississippi,  
who contributed for that purpose more than  
\$1,100. They have both been anxiously wait-  
ing for an opportunity of emigrating to the col-  
ony for more than a year; and when I infor-  
med them that they could have a passage in a ves-  
sel, which I was about to despatch from New  
Orleans as soon as practicable, they received  
the news with rapturous joy. In further illus-  
tration of the character of Glover Simpson, and  
of the practical influence of Colonization upon  
the public sentiment at the South, I refer you  
to notices in the N. Orleans Observer of the  
Colonization meetings held in this city; and  
to the following letter of Jeremiah Chamberlain,  
D. D. President of Oakland College, Missis-  
sippi.

R. S. Finley, Esq.

Dear Brother,—  
At Bethel we had an interesting meeting this  
day. After the morning service was closed, I  
informed the congregation that Glover would  
deliver his farewell address to his friends and fel-  
low servants. Notice had been given to the  
plantations around of this arrangement, and  
there was an unusual attendance. The white  
congregation principally remained to hear the  
address, but gave up the main body of their  
church to their servants, and occupied the gal-  
lery, which has been fitted up for the negroes,  
and is usually occupied by them. The house  
could not hold the congregation, and many per-  
sons remained on the outside. His text was  
1 Cor. xi. 1, 2. "Be ye followers," &c. He  
was much affected, and I feared it would be a  
failure. But as he advanced he improved, and  
gave us a good practical sermon. The char-  
acter of the apostle Paul was tolerably well  
drawn, and the exhortation was enforced with  
very considerable power. The assembly was  
affected, and many of the masters and mistresses  
were melted to tears. The order was good.  
Every person was pleased, and I hope good was  
done.

The feeling in favor of the society is at this  
time quite strong. I have not attempted to do  
anything. I have seen no person since you  
left, excepting at church to-day. May the  
great Head of the church direct you and bless  
your benevolent exertions.

Yours, Affectionately,

JER. CHAMBERLAIN.  
Oakland College Feb. 1, 1835.

There also sailed with this company, David  
Moore, a brother of Archy. David Moore was  
emancipated about nine years since, for meri-  
torious services. He is a member of the Meth-  
odist church, and a man of high character. He  
is a shoemaker and a planter. He owned 280  
acres of land. He sold from his farm last year  
\$400 worth of pork. He did not put in a cotton  
crop last year for fear the expedition would sail  
before he could gather it, which was a loss to  
him of \$500; that amount being the difference  
between the value of a corn crop and a cotton  
crop. In addition to the business of his own  
plantation, he was, for several years, an over-  
seer on an adjoining plantation, with a salary  
of \$450 per year. He took with him a  
Cotton Gin stand, about \$1,000 worth of agri-  
cultural implements and mechanics' tools, nearly  
\$1,000 worth of provisions and trade goods; and  
about \$3,000 in specie. He also took with  
him his wife, a very sensible, pious and digni-  
fied woman, for whom he paid \$500; a female  
slave, for whom he paid \$500; six children,  
for whom he paid \$3,500; and three grand-  
children.

He is a man of great equanimity and self  
possession, and I never saw him out of temper  
except when attempts were made to dissuade  
him from going to Liberia. He said "he could  
not help considering those his enemies, who at-  
tempted to do so." David Moore has a son John,  
aged 15 years, to whom he intends giving a lib-  
eral education. He has already expended \$400  
on his education. John is an intelligent and  
active boy. He can read and write very well,  
and has made some progress in learning the  
Latin language. There was also in the same  
expedition, Richard Saunders, a very estimable  
and much respected mechanic, a Cotton Gin  
and Mill Wright, who brought me the following  
letter of recommendation, the truth of the state-  
ments in which are matters of public notoriety in  
the neighborhood in which he lived.

La Cache, Miss. Jan. 29, 1835.

Mr. Finley,—

Sir,—At the request of Dick, otherwise Rich-  
ard Saunders, I take pleasure in recommending  
him to the care and attention of the Coloniza-  
tion Society. A short history of him would per-  
haps be more satisfactory than any labored re-  
commendation. In the early part of 1827, his  
master, Col. Daniel Burnet, died, leaving him  
his executor. In the following year, I allowed  
Dick to hire his time by paying me at the rate  
of \$250 per ann. clear of all expenses. In the  
course of four years, by industry and economy,  
he was enabled to pay me \$1,000 for his value  
as a slave, besides settling his annual hire regu-  
larly and honestly, at the close of each year.—  
My intimate knowledge of him for the last sev-  
en or eight years, enables me to say with entire  
confidence that I know him to be faithful, hon-  
est, industrious and economical.

I am, very respectfully,

Your obedient servant,

SAM'L COBURN.

Richard took with him a complete outfit of  
the tools of his trade. He also paid for a wo-  
man whom he married a few days before he left  
Mississippi, and her son aged 6 years, \$1,125.  
They of course went with him. There also  
went in the same company a young man named  
Preston Spottswood, who at the time he  
left Port Gibson, was employed as 2d bar-keeper  
in one of the largest and most respectable  
hotels in Mississippi, at a salary of \$250 per  
year.

Preston has left his wife and family in this  
country, intending to remain in Liberia long  
enough to explore its resources, and then to re-  
turn for them. Preston's wife possesses con-  
siderable property, and before her marriage to  
him, had three children, who are now at school  
in Indiana. I have given you above a hasty  
sketch of the leading free colored persons, who  
embarked in the Rover. In my next I will give  
you some account of the emancipated slaves,  
who went in the same vessel.

Respectfully yours,

ROBT. S. FINLEY.

"LO, THE POOR INDIAN!"

A letter from Tusculossa to the editor of the  
Huntsville Democrat, dated Dec. 27, describes  
an interesting scene which recently took place  
in the hall of the House of Representatives, be-  
fore the Legislature of Alabama. A large party  
of the Creek tribe of Indians were in Tuscul-  
losa at that time, on their way to Arkansas,  
under the conduct of Col. Hunter, the agent,  
and a principal chief of the nation, named Eu-  
fawla. The letter says,

A motion was made by Mr. Jackson, to in-  
vite the chief and warriors within the bar of  
the house; agreed to unanimously. Mr. Jack-  
son was then instructed to convey the invitation  
of the house. The chief and his warriors were  
then conducted in, and seated themselves in  
chairs arranged around the hall below the low-  
er tier of desks.

Eufawla then addressed the house from his  
seat, in substance pretty much as follows; He  
spoke in the Creek language, which was inter-  
preted from time to time as he proceeded, by  
Col. Hunter. The effect upon the house and  
gallery was solemn and interesting. The tear  
started in more eyes than one. The chief is  
an Indian of fine appearance; his aspect grave,  
his voice low and subdued; his words slow.—  
He proceeded,—

"I come, brothers, to see the great house of  
Alabama, and the men that make the laws, and

to tell them farewell in brotherly kindness, be-  
fore I go to the far west, where my people are  
now going.

"I did think, at one time, that the white men  
wanted to oppress my people, and drive them  
from their homes, by compelling them to obey  
laws they did not understand; but I have now  
become satisfied that they are not unfriendly to-  
wards us, but that they wish us well. In these  
lands of Alabama, which have been my fore-  
fathers, where their bones lie buried, I see that  
the Indian fires are going out—they must soon  
be extinguished. New fires are lighting in the  
west; and we will go there. I do now believe  
that our great father, the President, intends no  
harm to the red men, but wishes them well.—  
He has promised us homes and hunting grounds  
in the far west, where he tells us that the red  
men shall be protected. We will go. We leave  
behind our good will to the people of Alaba-  
ma, who built the great house, and to the men  
who make the laws.

"This is all I have to say; I came to say  
farewell to the wise men who make the laws,  
and to wish them peace and happiness in the  
country which my forefathers owned, and which  
I now leave to go to other homes in the west.  
I leave the graves of my fathers, but the Indian  
fires are going out—almost clean gone, and  
new fires are lighted there for us.

"There are two houses of the men who make  
the laws; I have already bid farewell to the  
other house—I now bid farewell to you, and  
wish not only you, but all the people of Alaba-  
ma, to be happy and prosperous. I leave you in  
friendship and good will. I have nothing more  
to say."

When Eufawla concluded, there was a peal  
of applause through the house and gallery, and  
the speaker replied in a handsome and appro-  
priate manner to the address of the chief.

From the New-York Evangelist.

Montreal, March 30, 1835.

It has long appeared to me that God in his  
wrath intends to allow the increase of Popery  
in the U. States. When it appeared, you, fel-  
low citizens, welcomed it; palliated its past  
enormities, and built churches for its accommo-  
dation. History held out her monitory voice;  
pointed to the bloody page on which were re-  
corded the tortures and murders of millions of  
saints by its persecutions; warned you that it  
had always been the deadly foe to knowledge  
and liberty, the friend and harbinger of degra-  
dation and tyranny,—in vain. Popery not only  
found an asylum in the U. States, but she was  
courted, defended, and flattered,—even she,  
who was drunk with the blood of the saints,  
who had been the bitter foe of man, of freedom  
and of manly piety.

God now intends, I believe, to chastise this  
guilty infatuation by allowing your citizens to  
feel for a season the legitimate fruits and in-  
fluences of Popery. Late transactions in Cin-  
cinnati and New York, show that the heaven has  
already begun to work. Many years may not  
elapse, ere those who welcomed this enemy of  
all righteousness to their shores, will feel its  
stern grasp on their own liberties, and see in  
the ignorance and vice of your population the  
withering curse of its influence and the fore-  
runner of quick coming despotism.

It is important, then, that facts illustrating the  
nature and tendency of popery, should be spread  
before the religious community. They ought  
to be aware, that although for the present  
shackled, its fierce and hellish spirit is unchang-  
ed. For this reason I communicate to you the  
following brief narrative, with the promise of  
making other similar disclosures, if you deem  
this worthy of insertion in your paper.

A few days since, a protracted meeting was  
held in one of the churches in this city. In the  
course of the exercises, a Catholic female, re-  
siding in a family attached to that congregation,  
attended the services. The Spirit of God ac-  
companied the truth to her conscience; she saw  
that she was a sinner; that prayers to saints  
and penances imposed by human authority,  
could not relieve a guilty conscience. She was  
directed to the only Saviour of sinners; and it  
is hoped, by faith in him, found that peace which  
the world can neither give nor take away. Of  
course, the errors and superstitions of popery  
were at once and forever abandoned.

Now commenced the developments of Pop-  
ery. Her friends endeavored at first by private  
exposition and threats, to induce her to re-  
turn to the bosom of the church. But finding  
she would not leave her residence in the Pro-  
testant family in which she had received the  
blessings of truth and knowledge, and could  
not be moved to renounce her adherence to  
Christ, they determined on measures of violence.

One evening, as the exercises of the protracted  
meeting were in progress, the audience were  
alarmed by stones thrown directly upon them  
through the windows, interrupting the exercises  
of the meeting, and endangering the persons of  
the hearers. These missiles came, as was af-  
terwards ascertained, from the crowd, who soon  
proceeded to further acts of violence.

When the congregation left the house, a  
large number of individuals were collected be-  
fore the church, and near the corner of the  
Catholic church at a short distance. Their  
object was soon learned. They intended to  
seize the girl as she proceeded home, and forcibly  
withdraw her from Protestant influence.—  
She came to the minister in great terror, and  
stated the danger to which she was exposed.  
Immediately, a few gentlemen proffered their

services, and engaged to accompany her to her  
residence, supposing, of course their presence  
would be a sufficient security against insult  
and violence. But no sooner had they reached  
the corner of the Catholic church, where a con-  
siderable crowd had collected, than a brutal on-  
set was made upon the girl; several individuals  
seized her, notwithstanding her entreaties, and  
were dragging her violently away. Providen-  
tially, some gentlemen who were in sight,  
around the doors of the Protestant church,  
came to her rescue, and after considerable ex-  
ertion, succeeded in liberating her from the  
grasp of her persecutors, and hurried her to-  
wards the church. She was then placed in a  
carriage standing by, and carried beyond the  
reach of her baffled pursuers.

But even then she did not dare to return to  
her usual place of residence, lest she should be  
attacked during the night; but fled to the house  
of a friend, residing in the suburbs.

The baffled and malignant spirit of persecu-  
tion, unable to wreak its vengeance on the vic-  
tim, soon gave another manifestation of its im-  
potent rage. The gentleman in whose house  
this female resided, received an anonymous let-  
ter, couched in terms of grossest insult, threat-  
ening him with assassination for the influence  
he had exerted on her mind.

A clergyman of the city, who has ventured  
occasionally in his pulpit to express his opin-  
ion of the nature and tendency of popery, also  
received an anonymous letter, declaring that if  
he should again dare thus to preach, his life  
should pay the forfeit.

An Eye Witness.

From the Eclectic Review.

EXTRACT OF A DISCOURSE

Occasioned by the death of Wm. Carey, D. D.  
of Serampore, Bengal. By Christopher An-  
derson, Edinburgh.

Disinterestedness and Christian generosity  
were prominent features in the character of Ca-  
rey and his brethren. The total amount of the  
sums raised by their exertions, and consecrated  
by them to their great enterprise, it would not  
be easy to estimate; but Mr. Anderson states,  
that since the year 1827, between £7000 and  
£9000 sterling have been devoted by the Seram-  
pore brethren to those great undertakings in  
which through life, they have been employed.  
But we hasten to notice the concluding scene  
of the life of the venerable father of the mission,  
which was extended till within two months and  
a week of his 73d year. God gave him to see,  
in that foreign land, the climate of which is so  
trying to a British constitution, not only his chil-  
dren's children, but even the third generation;  
for it is now some years since Dr. Carey be-  
came a great grandfather.

For rather more than a month before his de-  
cease, Dr. Carey had been confined to his  
couch, reduced to a state of extreme weakness,  
but with no disease but a gradual decay of na-  
ture. He suffered no pain, continued to sleep  
at night, and being laid on his couch, remained  
comparatively at ease all the day, understand-  
ing what he heard, but unable to speak,—his  
mind in the most placid and tranquil state,—hav-  
ing not a doubt, as he often told his venerable  
colleague, Dr. Marshman, not a wish left unsat-  
isfied. His weakness, however, gradually in-  
creased, till he became, at last, almost uncon-  
scious of what was passing around him.

"The last Sabbath of his life," writes Dr. M.  
to Mr. Anderson, "June 8th, I visited him about  
noon, 18 hours before his decease, and found  
him lying on his couch by the side of the table,  
in his dining room above stairs, placed there  
for the sake of the air. He was scarcely able  
to articulate, and after a little conversation, I  
kneeling down by the side of his couch and prayed  
with him. Finding my mind unexpectedly  
drawn out to bless God for his goodness in hav-  
ing preserved him and blessed him in India  
for above 40 years, and made him such an in-  
strument of good to his church; and to entreat  
that on his being taken home, a double portion  
of his spirit might rest on those who remained  
behind; though unable to speak, he testified  
sufficiently by his countenance how cordially he  
joined in this prayer. I then asked Mrs. Ca-  
rey whether she thought he could now see me.  
She said yes, and to convince me said, "Mr.  
Marshman wishes to know whether you now  
see him?" He answered so loud that I could  
hear him, "Yes, I do," and shook me most  
cordially by the hand. I then left him, and  
my other duties did not permit me to reach him  
again that day.

The next morning, as I was returning home  
before sunrise, I met our brethren Mack and  
Leechman, on their morning ride, when Mack  
told me that our beloved brother had been rather  
worse all the night, and that he had just left  
him very ill. I immediately hastened home  
through the college, in which he has lived these  
10 years, and when I reached his room, found  
that he had just entered into the joy of his Lord.  
Mrs. Carey, his second son Jabez, my son  
John and Mrs. Mack being present."

"It is an interesting fact," says another of the  
Serampore brethren, "that the very last thing  
in which our dear Doctor appeared to take any  
interest, was the Mission; and it must gratify  
our friends at home, not a little, to know that  
his last thoughts respecting it were thoughts of  
gratitude, thanksgiving, and praise. It was  
about the 22d of last month, that we received  
the delightful news of the deep and increasing  
interest that our friends at home are taking in  
the cause of God among us in this dark idola-  
trous country. The large contributions that

have been made for the cause, and particular-  
ly the noble offering for Chirrapongee—the  
many prayers that were continually ascending  
in our behalf to the God of missions—and the  
many cheering letters that brought this infor-  
mation, were all like cold water to a thirsty  
soul.

When brother Mack took these letters and  
read the most important of them to the dear old  
man, as he was able to hear them, his heart re-  
vived, his strength seemed to return, and the  
whole day he was filled with gratitude to God  
and to his dear people, for the goodness thus  
manifested to the cause that he loved. I went  
in to see him shortly after brother Mack had  
left him, and I shall never forget how the aged  
saint raised his emaciated hand to heaven, and  
expressed his delight, though he was then so  
weak that we could scarcely distinguish what  
he wished to say—he could only speak in the  
lowest whisper. This was the last thing in  
which he took an interest. The last cord that  
vibrated in his heart was gratitude to God and  
his people on behalf of the mission. Very soon  
after this his mind began to wander. But this  
was still uppermost even in his incoherent  
thoughts.

Often in his delirium he was anxious to get  
to his desk that he might write a letter of thanks  
to his friends at home, and particularly to that  
friend who has contributed so liberally for Chi-  
rrap. In that part of the mission he took a  
deep concern. He bore half the expense of  
the station himself to the last, notwithstanding  
all his losses. And he lived to see it in a very  
prosperous state, before he was taken to his  
great reward. Indeed it was one of the most  
consoling circumstances connected with our  
dear Doctor's removal, that has left the mission  
in a more peaceful and prosperous state than  
he could have done at any previous period of  
its history. The little church that he first  
formed has branched out into six and twenty  
churches now connected with the mission, in  
which the ordinances of the gospel are regular-  
ly administered! Often did he exclaim in as-  
tonished thankfulness, "What has God  
wrought!"

We are happy to learn that an authentic me-  
morial of the life and labors of this great and  
good servant of Christ is in preparation. In  
the mean time, this brief and imperfect outline  
will, we hope, be acceptable to our readers.—  
Mr. Anderson will forgive our having made  
such free use of his discourse, which we cordi-  
ally recommend to the perusal of our readers;  
the more so, as whatever profits arise from the  
sale will be devoted to the printing of the sa-  
cred scriptures in the language of India. Mr.  
Christopher Anderson is already advantageously  
known to our readers, both as an able writ-  
er and as a zealous advocate of the claims of  
Ireland and the Irish language. He now comes  
forward as the friend of India, and announces a  
work on the subject of that vast empire and its  
languages which we anticipate with interest. It  
would be a matter for melancholy speculation,  
which of the two systems of fraud and error is  
likely to be first overthrown by the peaceful tri-  
umph of the gospel, Paganism in India or Po-  
pery in Ireland! The most effective instru-  
mentality in each case is the same,—the  
sword of the Spirit, which is the word of God.  
And in order to render this available, it is alike  
necessary, in both cases, that the victims of er-  
ror and superstition should be made to hear and  
read, in their own tongue in which they were  
born, the wonderful works and grace of God.  
How infinite the debt of veneration and grati-  
tude which unborn millions will owe to the ob-  
scure Baptist teacher, whom God so wonder-  
fully raised up as the instrument of giving the Bi-  
ble to India in her many tongues!

From Zion's Advocate.

Sketch of the progress of the Baptist cause in the  
eastern part of the State.

Bro. Wilson,—

It is always interesting to Zion's friends to  
mark her progress in this world, and see how  
that in reliance upon her King, she advances  
in spite of all opposition.

With the scanty means which I have at com-  
mand, I have been recently examining the pro-  
gress of the Baptist cause in this, (the eastern)  
section of the state. It is well known, I sup-  
pose, that 40 years ago, Baptist sentiments were  
scarcely, if at all known in this State. The  
whole ground, so far as it was occupied at all,  
was occupied by Pedo-baptists.

Previous to the year 1804, it appears that the  
Bowdoinham Association was the only one  
which existed in this State. At its annual ses-  
sion in 1804, it appears that this association  
deemed it expedient to divide. Accordingly  
the churches east of the Kennebec river, and  
one at least west of it were dismissed. In 1805,  
these churches, together with others recently  
organized, were formed into the Lincoln Asso-  
ciation.

This body, at its annual session in 1806,  
numbered but 21 churches, and 1151 members.  
But notwithstanding all the obstacles with  
which they had to contend, they increased rap-  
idly. "The Lord added unto them daily."

In 1805, the first Baptist Church in Sedgwick,  
a church of 120 members, which with its ex-  
cellent pastor, the late Rev. Daniel Merrill,  
had recently renounced the Pedo-baptist faith,  
and adopted the "faith once delivered to the  
saints," united with this body at its organiza-  
tion.

In 1815, this association had so increased  
that it numbered 61 churches, and 3,499 com-



manicants. Thus it appears that within the short term of 12 years, the Baptist Churches east of Kennebec river, increased from 20 to 61; and indeed it appears that several small churches were gathered in this section during this time, which did not then unite with the Association. During the same period the communicants increased from 1151, to considerably more than 3500.

This association, at its annual session in 1818, having become large and extensive, thought proper to divide; and by mutual agreement, the churches east of the Penobscot river were dismissed to form an independent body by themselves. Since that time, the Lincoln Association has been twice divided, and the two associations, Penobscot and Waldo, have been set off from it. The latter of these, (Waldo) at its last session, numbered 19 churches and 1087 communicants. The former (Penobscot) at its last session numbered 35 churches and 1908 communicants. Whilst the parent body (Lincoln) still numbered at its last session, 28 churches and 2460 communicants.

The churches east of Penobscot river met by a delegation in Bluehill, on the 12th of November 1818, and organized themselves into a body to be called the Eastern Maine Association. This body, at its first annual session in October 1819, embraced 15 churches, and 1042 communicants. To this body the Lord has been signally gracious. It was not only small in its beginning, but came into existence under many disadvantages. All the most important places in this region were occupied by the P. do-baptists, before Baptist sentiments were ever known in this section. Added to this, the territory was large—the population sparse, and Baptist ministers few. But the little few were not disheartened by all the forbidding circumstances of the case. No, far from it—they were indefatigable in their labors to win souls and promote the cause of Christ, and propagate the pure principles of the Bible. To the extent of their ability, they "went every where preaching the word." Nor did they go alone. The Lord sent them where he himself was disposed to go. He wrought with them, "confirming the word by signs following." The churches already gathered have been much enlarged, several of them divided, and others gathered, so that at its annual session last September, the Eastern Maine Association embraced 38 churches and 3209 communicants.

At this last meeting it was deemed expedient by this association, in consideration of the extent of territory over which it was spread, the number of its churches, and the benefit that would probably result, to divide. Accordingly the association was divided by a unanimous vote. The original name was dropped, and the two associations assumed the names of the respective counties in which they were located—Hancock and Washington. Of the 35 churches embraced in these two associations, 22 are in Hancock, and 16 in Washington. In this association, most of the churches are destitute of pastors, there being at this time, I believe, but six ordained ministers connected with it. Some of the most able churches are destitute, their pastors having recently left. It is most ardently to be hoped that these inviting fields of labor will not long be vacant. Must so many of these churches continue to be destitute of pastors and teachers? Are there none of the Lord's servants who are ready to go over and help them?

The churches in Hancock association are better supplied, there being 12 ordained ministers connected with it; besides these, there are 8 candidates for the ministry—some of whom are licensed, and are preaching most, or all of their time, and others are in a course of preparatory study. Still, most of the churches are destitute of pastors, and some of them have preaching but a small part of the time. There is great need that all the churches should unitedly, fervently, and perseveringly "pray the Lord of the harvest to send forth laborers into his harvest." And will not ministers and churches be encouraged from what has already been done, to persevere with redoubled effort to advance the cause of Christ? Surely we have abundant reason to "thank God and take courage."

The Baptist cause is, without controversy, the cause of Christ, and must and will prevail. It is the "kingdom which the God of heaven has set up in the world, which shall never be destroyed, nor left to another people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever."

AQUILA.

#### INTERESTING EXPERIENCE.

The following has been sent to us by the Pastor of one of our churches in the neighborhood of this city. It is the account given of herself by a deaf and dumb young lady, on her application to be admitted as a member of the church. We record it to the praise of the Redeemer, as a manifest instance of the bestowment of his sovereign grace; and also, in behalf of this unfortunate class of our fellow citizens, that they may be sought after as hopeful subjects of repentance unto life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—*Christian Watchman*.

Some weeks ago, before a revival in this place, I sometimes felt serious about my soul. I often read my Bible, and prayed that I might be led to repent and trust in Christ. I was often apt to forget to pray, because I was in a hurry. About three weeks ago, I felt more sensible of being a great sinner than I did before. I was unhappy, and my mind was so distressed that I was ready to sink; for I was one of the chief sinners, and had long neglected to seek Christ, and delayed repenting. I loved worldly pleasures, and was often unwilling to leave them off and to become a friend of Christ. I was convinced that I must be prepared for death; and if I was not, what should I do when I should be called to die! It made me feel dreadfully hurt to think I would go to hell, if I was not prepared. I was in darkness, for

I was full of sins. I immediately prayed to God and confessed to him all that I had wickedly done in my life. When I rose, I became calm and felt happy. The Lord gave me relief at prayer. I trusted in the Lord, he forgave my sins. I am full of wonder because he has been merciful to me, a poor sinner, and did not forsake me and leave me to perish. Christ saved me from everlasting misery when I came to him. I have a great deal of thinking of his salvation; and I am truly interested in him; I love him as a lovely, and dear, and precious friend. I love God, for he gave me health and food and friends; and he led me to the Asylum at Hartford to learn. I think that Mrs. M. was the means of pointing me to the Saviour. When I was distressed in my mind she prayed for me and told me to pray. The Lord sent her to teach me to trust in him and to tell me the way of salvation, and to lead me to him for pardoning mercy. She felt much, and wished me to be happy. I fear if she had not been the means of pointing me to Christ I should not have found him precious to my soul. Now my mind is joyful, and I am often satisfied and happy as new things appear to me. I have a hope in the mercy of Christ. Yesterday my mind was dull. Satan strongly came into it, and I got fear and doubt of Christ. I immediately knelt and prayed to God to enable me to resist temptation. But now I do not doubt, and Satan has fled from me. I wish to be baptized with Christ, for he has commanded me to be baptized.

March 3, 1835. P. E.

The following are some of the questions proposed by the pastor in writing, and answered by her in the same manner, at the examination of Miss E. for church membership.

Q. You say you were at the Asylum at Hartford—did your sins trouble you at that time?

A. No, but very seldom.

Q. Did you pray when you was at the Asylum?

A. Yes, sometimes.

Q. Was prayer pleasant or burdensome?

A. Burdensome, I thought.

Q. How is prayer now?

A. Pleasant.

Q. You say that you love God—what makes you think that you love him?

A. Because he gives me health, food, friends, &c. and sent his Son to this world to die for me and sinners.

Q. These are reasons why you should love him; but what evidence have you to yourself that you do love him for these things?

A. He is full of loving-kindness and long-suffering and mercy. And he has been very merciful to me, and his Spirit purified my heart, by the blood of Christ. And he showed his love through his Son, and he gave him to die and save me. I am grateful to him for he gave me understanding to love him so.

Q. Do you read the Bible?

A. Yes, every day.

Q. Does it seem to you as it did before you had a hope in Christ?

A. No.

Q. In what respect does it appear different?

A. It is sweet and interesting now. Before I had a hope I read it with unpleasantness and dullness.

Q. Do you love Christians?

A. I love Christ, and I also love them, and treat them kindly and pleasantly.

Q. What were your general feelings when at Hartford?

A. I sometimes felt conviction of sin, but was excessively fond of the pleasures and vanities of the world, and neglected repentance and salvation. My teachers often spoke to me of the importance of attending to the salvation of my soul, but I neglected it.

Q. How did you feel when you was under conviction?

A. Very unhappy, sorry and bad.

Q. What was the cause of your sorrow?

A. The Holy Spirit strove to warn me by the threatenings of the Bible, and I was very sensible of it, and sins distressed me.

Q. Then you were brought to see yourself a sinner, were you?

A. Yes, I felt myself a very unworthy sinner, and my heart was full of evils, of which I was very sensible, and I saw that I was lost, because I long forgot and broke God's holy law, and neglected seeking Christ, and repenting of my sins, and reading my Bible and praying; and because I had such vain pleasures and foolish amusements, of all which I repented with sorrow.

Q. When under conviction, how did God's holy law appear to you?

A. Severely and unpleasantly.

Q. Did the law condemn you?

A. Yes.

Q. Do you think that God would have been just had he left you to perish; that is, to be cast off at his left hand?

A. Yes, it would be very right for him to hate me and punish me severely in future time, and to leave me to be dreadfully tormented in hell. I should deserve punishment. He would show his justice and righteousness.

Q. What were your feelings towards the Lord Jesus Christ?

A. Before I had a hope in Christ, I sometimes pitied him, for he was crucified, but I did not feel interested in him. But now, I am deeply grateful towards him, because he died for me that I might be saved. And I feel much interested in him for he is a very precious Saviour and friend, and he is meek and lowly in heart.

Q. You know that the law of God requires us to love him with the whole heart—did you feel when your mind was serious that you had not done this?

A. Yes, I felt I was an undone and wretched sinner, because I was unwilling to leave worldly things, and to become a friend of Christ and to love and serve God. I felt very distressed and sorry that I did not love God when he showed his love through his beloved Son who was sent to die for me and sinners. If I had not repented he would not have saved me from misery.

Q. Can you hope for happiness on account of any thing good in yourself, or must you rely wholly on the mercy of Christ?

A. Wholly on Christ.

Q. Are you not afraid that others will think ill of you if you profess religion?

A. No.

Q. Do you now feel that you had rather suffer reproach than to be ashamed of Christ?

A. Yes, I am not afraid, and am not ashamed of Christ. If others should laugh at me for being a friend of him, and should try to drive me away from having a hope in his mercy, I know they are my enemies. I will give you a text—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake."

Q. Do you think your heart is sinful?

A. Yes, but it will not all be gone till death, then the heart will be quite holy.

Q. Have you any particular wish to express?

A. I wish to be baptized and become a member of the church.

Q. Why do you wish to be baptized?

A. Because I wish to follow Christ into the water.

Q. As we shall pray before we part, what do you wish us to pray for?

A. That I may have a holy heart, and be an humble sinner, and be brought to God as a converted sinner.

#### From the American Baptist. ENGLISH DELEGATION.

In reply to the inquiries and anxieties of many of our friends, we would remark that Dr. Cox and Mr. Hoby have expressed an intention to return to N. York city to attend the anniversary, and from here they will proceed to attend the meetings in Boston. It is also their intention then to direct their course west, and be at Hamilton to meet the brethren at the commencement at Hamilton Institution; and then proceed farther west, and be in Ohio in June or July.

In reply to the Christian Secretary, we would say, that Dr. Cox's Address is F. A. Cox, L.L. D. and Mr. Hoby's, Rev. Joseph Hoby.

The following resolution of the Minister's meeting on Monday last, expresses the cordial feelings of brethren in New York, relative to the arrival of these brethren:—

Resolved,—That this Conference welcomes to our shores, brethren Cox and Hoby, delegates from the Baptists in England to the Baptists in the U. States; that it indulges the hope that their visit will be productive of great good to the churches, cement the bond of union between the two countries, and thereby promote the glory of God.

We learn that at a regular meeting of the Central Baptist church of Philadelphia, held on the 19th of March last, the Rev. J. J. Wolsey was unanimously elected pastor.—*Am. Baptist*.

Rev. Mr. Brantly, we are informed, does not leave Philadelphia, as an arrangement has been made with the church in Augusta, Ga., by which they acquiesce in his remaining with the first church.—*Am. Bap.*

We learn that Rev. A. D. Gillett, of Schenectady, has accepted the call of the Baptist church in Sansom street, Philadelphia, and it is expected that in a few weeks he will enter on the discharge of his duties.—*Id.*

#### For the Secretary.

Read before and accepted by the Ministerial Conference of Ashford Association.

What part of the Old Testament was abolished by the introduction of the New?

On this question, the views of many Christians are indistinct. Some have supposed the Old Testament to have become obsolete, and to sustain no direct authority over the conscience. Others admit its authority so far as sustained by the New Testament; and a third class believe that it contains evangelical truth, and that its authority is direct and binding, equally with the New Testament. To answer the above question, and obviate these difficulties thrown in our way by the several views above-mentioned, is the object of this essay, and must be of considerable consequence to such as are desirous of knowing the will of God.

In prosecuting this object, and performing the task assigned me by this Conference, I shall in the outset assume the following position, viz. that the Old Testament is like a code of laws, all of which were passed and sealed by the highest authority of the state, a part of which, however, have been repealed. We are, therefore, as the above assumption supposes, to regard the Old Testament not only as the word of God, but its laws and institutions as the standing rules of duty, with the exception of such parts as we know to be abolished. And in relation to such parts, it is thought that the following considerations are manifest:—

First, that such institutions and laws, the design of which was to represent Christ and the blessings of the gospel, were abolished by the introduction of the New Dispensation, as it is plain that when the objects thus typified were come, it would be unnecessary to continue the representatives. To such laws and institutions belong all the bloody sacrifices, and the ceremonies of the Levitical priesthood; the national feasts; the ordinance of circumcision, together with all the days, (the seventh day sabbath not excepted) which were set apart for Jewish worship, &c. See Col. ii. 16, 17. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." The above remarks, however, are not designed to (as it is believed they do not in fact) operate against the observance of the Lord's day.

Secondly, that part of the Old Testament was abrogated which consisted of the covenant or constitution, by which the descendants of Abra-

ham, Isaac, and Jacob were constituted the people of God in distinction from other nations, and also all the laws and institutions dependent thereon. That God made such a covenant with the patriarchs and their descendants, is obvious from an explicit statement in Psalm cv. 9, 10. "Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the land of Canaan the lot of your inheritance." Notwithstanding the strong language here used in relation to its continuance, it is evident that God intended eventually to remove it. Hence, in the prophecy of Jeremiah, and Hosea, the Lord declares that days should come when he would make a new covenant with his people. And an inspired apostle assures us that those days have come, and that inasmuch as God has made a new covenant with his people, he has made the first old and laid it aside. He farther assures us that the ordinances of the former covenant, or that which constitutes the enmity or separation between Jews and Gentiles, Christ had abolished in his flesh, that from both he might form one new man, or people. In point of obedience, therefore, the apostle considers it immaterial whether we belong to the circumcised Jews, or to the uncircumcised Gentiles; circumcision in this respect being nothing.

From what has been said, it is natural to infer that such laws and duties as are discoverable by the light of nature and by the moral law, are not at all affected by the introduction of the New Testament, but are corroborated by it, and of course of equal authority. Among such may be reckoned reverence for the name of God, love for his character, delight in his worship, assembling together for the performance of social and public duties, together with fasting, prayer, thanksgiving and praise, expressed either by vocal or instrumental music, &c. To which may be added, honoring the Lord with our substance, defraying the expense of public worship, the spread of his gospel, and the extension of his kingdom, and many other duties which grow out of the first and great commandment.

Again, we are to recognize as binding, those laws of the Old Testament which require a proper regard to the rights of our fellow creatures. In these are involved the maintenance of civil government, the support of righteous laws, and the execution of such penalties as justice demands. Hence, we are not to screen the murderer, the thief, or the oppressor from just punishment, from any mistaken notions and reasonings respecting the merciful dispensation of the gospel.

That the above duties, with many others found in the Old Testament, are not abolished by the introduction of the new dispensation, is evident from the fact that they are neither representatives of Christ and his gospel, nor yet dependent on the covenant, or rather not peculiar to the covenant of the Jews, and by which they were separated from Gentiles. If so, there is no evidence that they were ever repealed, and as some of them in their nature never can be, being applicable to all intelligent beings, consequently they remain in force.

From what has been said, we infer that it is improper, and that we have no right to go back to Jewish authority, and to the covenant peculiar to the Jews, for authority in the observance of those ordinances instituted under the gospel dispensation. It is also manifest, that any attempt to evade the force of any moral precept, merely because it is found in the Old Testament, is not only impious, but may fairly be denominated taking from the word of God.

#### For the Secretary.

#### CHOICE SAYINGS OF HENRY.

BY DELTA.

(Continued.)

265. The shorter the life is, the longer the rest; and the fewer the days, and the less we have to do with this troublesome world, the less trouble we know.

"'Tis better to die a child at four,

"Than live and die so at fourscore."

266. A little will serve to sustain us comfortably, and a great deal can do no more.

267. We shall have what pleases God, and let that please us.

268. Vexation sharpens the intellect.

269. That will break a proud man's heart which will not break a humble man's sleep.

270. The clearness of the eye of the understanding is of greater use to us than bodily eyesight.

271. Wisdom is as a wall, and money may serve as a thorn-hedge, which protects the field.

272. The good names of the greatest lie much at the mercy of the meanest.

273. Ingenious sinners should be ingenious penitents; and wit and learning, among the other spoils of the strong man armed, should be divided by the Lord Jesus.

274. Lust gets strength by being gratified, and its charms are more prevalent.

275. Man as he came out of God's hands, was a little picture of his Maker.

276. They that forsake God, wander endlessly.

277. God has in wisdom concealed from us the knowledge of future events, that we may always be ready for changes.

#### For the Secretary.

ANECDOTE.—A lord in lawn, belonging to the establishment, thus addressed a humble dissenting minister: "Why are there no doctors of divinity among your order?" "Because," he replied, "our divinity is not sick."

Rev. Thomas Wilks was ordained in Philadelphia, on the 15th of April. The services took place in the New Market Street Church. Sermon by Rev. Joseph Mathias.

On Wednesday, April 1, Rev. A. Gleason was ordained at Mohegan, Conn. Sermon by Rev. Charles Hyde, of Norwich.

#### CHRISTIAN SECRETARY.

HARTFORD, MAY 2, 1835.

These are days of conflict for the saints.—Does the writer mean to frighten me, says the pious reader? We do not wish to excite any other fear than what is enjoined by the word of God, and is indispensable to the safety of a believer in Jesus Christ. If ye call the Father, that is, if ye are a praying people—if ye believe that God judgeth every man according to his works, "spend the time of your sojourning here in fear." 1 Pet. i. 17. Much more of this fear than is generally indicated is needful at the present day. But says the reader, I hear shouts of victory, victory, continually; and am called upon to join in the general triumph of the church of God and the gospel. I hear shouting on all sides for the spread of the word of God, the march of mind, by which the "philosophy of conversion" is discovered and explained, and by which converts are multiplied. All very true—and these are many reasons why the saints should fear. This shouting is a delusion; instead of the victory being won, the conflict with the powers of darkness, with the rulers of this world—with spiritual wickedness in high places is but just begun; and must increase in severity, suffering, sacrifices, and deaths, God only knows how long.

Notwithstanding the "prince of the powers of the air, the spirit that now worketh in the children of disobedience," has received some hard blows, and is now and then, here and there, foiled in some soul-destroying art—yet, these are days of conflict to every true child of God, and he needs armor suited to all the exigencies of the case; and of what shall that armor consist—where is it to be found? Hear instruction from Paul and Peter upon this subject. "For as much then as Christ has suffered for us in the flesh, arm yourselves, likewise, with the same mind. 1 Pet. iv. 1. "Let this mind be in you which was also in Christ Jesus." Phil. ii. 5. He who has in him the same mind that was in Christ, is armed at all points, both for defence or assault; and he possesses not the mind that was in Christ, is defenceless—is powerless.

Examine for a moment this armor. The mind that was in Christ was according to that of the Father. "I do always those things that please him—I am from above—as my Father hath taught me, I speak these things—my Father hath not left me alone—I and my Father are one." So said the Son of God. The mind of Christ was, to enlighten and save sinners. "I am come a light into the world, that whosoever believeth on me should not walk in darkness. It was also the mind of Christ to be obedient to the will of the Father, even unto death. See Phil. ii. 6, 7, 8. To revile not again, when reviled by others—to forgive his enemies: to pray for ingrates and murderers, even when he was by their malice in the agonies of death; to reduce himself from the possession of unspeakable wealth to abject poverty, that he might make many rich; to show compassion to the ignorant, and them that are out of the way; to comfort all that mourn; to possess nothing in this world, that he might show by example how safe it is to live above it. More need not be said to show what a coat of mail such mental characteristics furnish against the fear of man, the loss of popular favor, personal dangers, sufferings, unholy influences, evil tempers, impatience, the seductions of error, the love of power.

More need not be said to show what powerful weapons for attack are furnished by being armed with the same mind that was in Christ Jesus. "The whole armor of God," as described by Paul, includes two kinds of armor; one for defence, the other for attack. To the former belong the helmet, shield, breast-plate, and a preparation for the feet; to the latter, the armor of righteousness on the right and left hand, the girdle of truth, and sword of the spirit, which is the word of God. All these in abundance has that happy soul who has in himself the same mind that was in his blessed Redeemer. To a Christian thus armed, the cross of Christ is never an offence, but his glory. Ardent gratitude to God springs up within him at the otherwise unwelcome announcement, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. i. 29. The allurements of earth have no power against him; he cannot be won by mind earthly things. Wealth to him has lost its charms; nor will he attempt to serve both God and mammon.

Envy is dislodged and driven from his bosom. He is armed from head to foot against the assaults of any new gospel; nor does he start back with fear, to see the principles of the old gospel applied to new and unprecedented cases, though the effects should be different from any thing he had before seen. He will not suffer himself to be "spoiled through philosophy and vain deceit."

He is armed against the most dangerous foe ever known to the church of God; the good graces and flattery of wicked men; to secure their favor he will not any more than would his Lord, barter his allegiance to God, or duty to man. If a minister, he determines to know nothing but Christ Jesus and him crucified. If a private Christian, he will not be allured from the course prescribed, to deny himself, to bear the cross, desiring nothing so much as to know Christ, and the fellowship of his suffering, and the power of his resurrection, being made conformable to his death.

An unforgiving spirit cannot find place in him, and with this part of the mind of Christ, he disarms and slays the most unreasonable foe he may have. If believers were armed with the same mind that was in Christ, would they not overcome the little, mean, malignant, selfish strifes that now abound? Would not covetousness (the all-pervading idolatry of our times) be driven from the church? Would not Christians, in answer to their own prayers, be (Jonah like) disgorged from the belly of the great whale, political strife, into which they have been swallowed while fleeing from God, and be again seen hand in hand with saints, in the peace of God and at his altars?

Would they not, in fine, give brighter evidence than is now given, that the religion of the gospel pos-







## POETRY.

From the Missionary.  
**THE CHILDREN IN THE TEMPLE.**  
 "And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out."—LUKE xix. 40.

Ye whose hearts are beating high  
 With the pulse of Poesy,  
 Heirs of more than royal race,  
 Fram'd by Heaven's peculiar grace,  
 God's own work to do on earth,  
 (If the word be not too bold,)—  
 Giving virtue a new birth,  
 And a life that ne'er grows old—

Sovereign masters of all hearts!  
 Know ye who hath set your parts?  
 He who gave you breath to sing,  
 By whose strength ye sweep the string,—  
 He hath chosen you, to lead  
 His Hosannas here below;  
 Mount, and claim your glorious meed;  
 Linger not with sin and woe.

But if ye should hold your peace,  
 Deem not that the song would cease—  
 Angels round his glory-throne,  
 Stars, his guiding hand that own,  
 Flowers, that grow beneath our feet,  
 Stones, in earth's dark womb that rest,  
 High and low in choir shall meet,  
 Ere His Name shall be unblest.

Lord, by every minstrel tongue  
 Be thy praise so duly sung,  
 That thine angels' harps may ne'er  
 Fail to find fit echoing here;  
 We, the while, of meaner birth,  
 Who in that divinest spell  
 Dare not hope to join on earth,—  
 Give us grace to listen well.

But, should thankless silence seal  
 Lips that might half heaven reveal,  
 Should bards in idyl-hymns profane  
 The sacred, soul-enthraling strain,—  
 (As in this bad world below,  
 Nobler things find vilest using.)  
 Then, thy power and mercy show,  
 In vile things noble breath infusing:

Then waken to sound divine  
 The very pavement of thy shrine,  
 Till we, like heaven's star-sprinkled floor,  
 Faintly give back what we adore,  
 Child-like though the voices be,  
 And untunable the parts,  
 Thou wilt own the minstrelsy,  
 If it flow from child-like hearts.

From the N. Y. Observer.

## A HEATHEN FESTIVAL IN CEYLON.

We have been favored by a friend in this city, with the following extract of a letter from Mrs. Hutchings, dated Jaffna, March 29, 1834, giving an account of a heathen festival, the ceremonies of which she had just been witness.

"This is the Tamil New Year. It is the closing day of a week of heathen festival ceremonies. The house at Maney, where brother and sister Hoisington and brother and sister Minner now reside, is very near to a temple. I spent the day with them that I might witness some of the worship. We took our seats by the door in the church, directly opposite to which is the temple and temple yard, enclosed by a hedge of palm leaves five or six feet high. We could see nothing of the temple, except the roof, covered also with dried leaves. The bell was then ringing, the band of music performing, and preparations making for dragging the car. Soon after we were seated, the manegar of the village with whom brother Hoisington has had considerable communication, and who has seemed polite and rather attentive, came into the door and conversed with us a little.—He said the ceremonies were all vain.

Some boys collected around, indeed a large throng, 50 or 60 of those who are in the schools, whom their parents had sent daubed with ashes into the temple. We offered a tract to the manegar. He took it and read it to the throng about the door, and also offered it to two high caste heathens who came up to salute us. The first refused, saying it would be sin to take it; the other received it, and the manegar received a second in its stead. The tract exposed the folly of the very ceremonies then performing. He called a dancing girl to see us. Her person was covered with entire decency and with rich and tasteful elegance. Her form was girt very tight and small about the waist, which would vie with many ladies in America, who indeed might not like the comparison of such a being of a soft and becoming scarlet, and a fine scarf of the same put over her shoulder about her white jacket, drawn closely down and fastened under the right side, from which it flowed nearly to the ground. Her black glossy hair was arranged very simply and becomingly, and displayed to advantage a few brilliant jewels. Jewels were also in her ears and in one nostril. On her neck and wrists were four or five sets of elegant gold beads and bracelets, variously wrought. She touched her head and bowed slightly as she came up, and then stood with one hand laid in the other, as much at her ease as an elevated and accomplished lady, and with the apparent innocence and simplicity of a child in her countenance and manner. There was nothing offensive in her appearance, but the reverse, if you except the undisturbed composure with which she met our combined scrutiny. At the word of the manegar, she bent her body first to us, and then to him, and retired. These girls are consecrated to the service of the temple, and often sold when very young, to be trained for this purpose. They are among the most degraded beings in the world.

The idol being tied, and the priests seated in the car, it was drawn out with ropes by the people, preceded and surrounded by a crowd of

men, women, and children. A platform of 10 or 12 feet square, was surmounted by a pyramidal frame work, 40 or 50 feet high, and hung with scarlet and white cloth. We could not see the god as it passed, but only the festoons and garlands of white flowers with which it was decorated. Our manegar did not hesitate to suspend the solemnities, by bidding the car and crowd stop, that we might look at them; so that the attention of all was turned from the object of worship to us, the Brahmins themselves lifting the hangings to look out from their seats of state at us. Indeed, to the crowd, we seemed to be an object of as much attention as the thing they were worshipping. There was, however, a class of votaries by whom we were unheeded. About 60 men rolled after the car; the car moved rather fast, and they rolled over and over with all their might. Sometimes one lagged a little, apparently from exhaustion, and those behind him not being able to see him, and rolling against him and each other, were quickly in a struggling heap together. The dust was very deep, and their eyes must have been filled, if they were open; at any rate, their noses, and ears, and hair, and mouth, were full. Their profuse perspiration, mingled with dust, coated their black bodies with mud. After them followed about 20 other votaries, who measured their length around the sacred premises, in the track of the car. They threw themselves at full length on their faces on the ground, jumped up, whirled once around, with their faces covered with both hands, threw themselves down again, and thus went the whole distance, about 40 rods.

After them many women followed, in much the same manner, first kneeling, then bowing the head to the ground, and wiping first one side and then the other of the face in the dirt; then stretching their hands forward as far as they could reach, they marked a place in the dirt in which to plant their feet for another genuflection. Nothing was so painful to me as this. The other ceremonials and self-inflictions were performed in an off-hand, hurried manner, and, comparatively, as though they cost but little; but the motions of the women were slow, and solemn, and laborious, and their countenances expressive both of suffering and devotion. Besides they were women.

"We followed the procession round to the front of the temple, and found there the whole number of votaries, lying prostrate on their backs, apparently in a state of complete exhaustion, covered with mud, and motionless, except in their pantings for breath. They paved the whole yard in front of the god. It was a shocking and piteous sight. It seemed, indeed, to be presenting their bodies a living sacrifice, 'acceptable,' no doubt, to him who carries them captive at his will. Who would not detest him, when they see such of his works, and long that 'the captives of the mighty should be taken away, and the prey of the terrible be delivered?'—We found the manegar in the temple rubbed with ashes; so little can we trust the professions of this people. We were told, also, that he is one of twelve men who bear all the expense of this festival."

From the Christian Witness.

## PURITY OF THE CHURCH.

"But while men slept, his enemy came and sowed tares among the wheat, and went his way." And such, too generally, is the origin of those worldly admixtures of character in the Church, by which her purity is corrupted.—Tares sown, while she sleeps, may not be easily eradicated. The greater is the need, therefore, of her sleepless vigilance.

"The field," in which the Church is planted, in which her "good seed" is sown, "is the world." The whole of this field is eventually to be occupied by her plantations; not, however, by enclosing it as it is, but by converting it into good soil, and by sowing good seed. Or, to speak without a figure, men are to be brought into the Church, not by incorporating them, in their natural character, with her members; but by their spiritual conversion from sin to holiness, by their becoming one in character, or in affection and temper, with Christ himself. The great agent, by whom this purifying change in them is to be effected, is the Holy Spirit: and the great instrument, which he uses in effecting it, is the word of God. The results of this agency, using this instrumentality are always good; and if the Church were never to receive her members from any other source, she would always remain pure.

But she is in the midst of other influences, and always in danger of other admixtures. As far as possible, therefore, to secure her against them, she has been provided with certain safeguards, with an official Watch, or ministry, with rites and sacraments. The great office of these safeguards seems to be, to furnish and to apply proper tests of character to those, who are to become visible members of the Church, and thus to prevent the admixtures of worldly mixtures. If the ministry has authority to cast out certain grades of character from the Church, it surely has authority to prevent their entrance; and not theirs only, but also the entrance of all others, so far as they can be ascertained, who have not the character of Christ's truly renewed disciples. And the rites and sacraments of the Church in their spiritual meaning and design, furnish them with the tests in the application of which they are to exercise their authority, and preserve her purity.

That the Divine Word is the main instrument, with which the Spirit renews and sanctifies the true members of Christ, appears from the fact that it is so represented in the Bible. "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." "The sword of the Spirit, which is the Word of God." "Sanctify them by thy truth: Thy Word is truth." And that the rites and sacraments of the Church were not intended as ordinary means of grace to be used by unrenewed men for the purpose of thereby becoming renewed, appears from the two facts; that they are no where so represented in scripture; and that the Apostles did not

so use and apply them. No where are they spoken of as the means, by which the Spirit brings men to repentance and faith. Nor were the Apostles ever found first baptizing, confirming, and administering the Lord's Supper, for the conversion of their hearers, and then preaching the Word for their comfort and establishment. Their course was uniformly the reverse of this. They first "preached the gospel with the Holy Ghost sent down from heaven," for the conversion of men, and then, they baptized, laid hands on them, and received them to Christian fellowship, that they might thus be comforted, established, and built up in the faith. In their practice, the rites and sacraments were signs and seals, applied to those, who, having been renewed by the Spirit, through the Word of preaching, were to be visibly added to that Church, which, as the Body of Christ, is to be pure and spotless in the world. They saw not, indeed the hearts of men; and therefore were not always sure that those signs and seals were rightly applied.—But we have not the slightest reason for supposing that they ever applied them to any, whom they did not, in the exercise of their best Christian judgment, believe to have been made the subjects of the Spirit's renewing influences, through their ministry of the Gospel.

According to these views, the Church is in the world, but not of the world. It is a separate, a sacred enclosure. It is a type of heaven. And as nothing unclean can ever have entrance into the latter, so, if possible, every thing impure should be prevented from entering the former. The work of taking men out of the world, and incorporating them with the Church, is the work of the Spirit, through the preaching of the word. But the office of preaching the word is intrusted to fallible creatures. To secure the Church, therefore, as far as possible from unintentional mixtures of impurity, she has been surrounded with significant rites and sacraments. These are so many successive gates, by which men enter into full, visible fellowship with her; and at every one of which they are to be tried by a spiritual test, that if possible no unsoundness of character may find its way among the members of Christ. And one great office of those who are called to the ministry of the Gospel is, to watch these gates, and, so far as God shall give them wisdom and faithfulness, to see that no enemy ever enters in thereby to sow tares among the wheat.

S. P.

From the N. Y. Journal of Commerce.

## THE BREADTH OF DEATH.

There is a small round valley in the Island of Java, in the form of a large kettle. The place, which contains only a few acres, is called the Valley of Death, because no man, bird, or beast, can descend into it and live to make their escape out. As you approach the banks of this fatal valley, within which no tree or living vegetable is ever seen, your blood is chilled within you as you look down upon the whitened skeletons of men and animals, who have here fallen victims either to accident or rashness.—But what is most surprising, and would be altogether incredible without the testimony of facts and daily experience, is, that many of the inhabitants, although warned by the fate of others before them, venture presumptuously into the abode of death, and are irrevocably lost. It is now very well ascertained that the deadly poisonous air of this valley is carbonic acid gas, which is heavier than common air, and is formed by the decomposition of bituminous matter in the bottom of the valley, Java being, as is well known, a volcanic island, the gas rises to a certain height in the valley, and throws off in subterranean passages, as it does also in the Grotto del Cane, or Dog's Grotto, in Italy.

Were our own house situated on the margin of this gaseous lake of death, how careful should we be to counsel and instruct our children and family, in order to prevent their falling into a death at once so sudden and awful, and how should we guard our own footsteps, too, when travelling upon the brink of the clayey and slippery steep, lest some false step should in a moment launch us into this open sepulchre. But strange to tell, we convert our houses and cellars into just such a valley of death whenever we kindle a fire of charcoal, or any kind of coal, either in grates, furnaces, or stoves, unless we have the furnace, grates, &c., immediately in the chimney or conducting to it directly, and unless the air is of sufficient density to carry off the gas as fast as it is formed by the burning of the coal. Otherwise the gas, being heavier than common air, will settle like water, into the lowest place, and when once breathed into the lungs, it produces almost instant death.

It is extremely dangerous, in stormy weather, to sit or sleep in a room with coal fire of any kind, if the wind blows the smoke and goes into the room. And opening the windows does not always answer. The door must be opened so as to let the gas off at the bottom of the room. Otherwise little children whose heads are not as high as the window, will actually lose their lives. Frequently by shutting the valves of stoves in order to save the heat, this same Valley of Death is produced. Particular pains should be taken to instruct servants in regard to this thing. Frequently the burning of a lamp in a small room, produces the like fatal and deadly effect.

In a cellar or vault where vegetable fermentation is going on to any extent, we must remember that there is but a step between us and death. Also in small rooms where many people are assembled, with the door shut, the pure air is immediately breathed by those present, and the vital part of it, or the oxygen, as is supposed, coming as it were in contact with the blood in the lungs, takes from the blood the superabundance of carbon it has acquired by circulation, and forms carbonic acid; and consequently the air we breathe out is carbonic acid gas, a deadly poison, the same fatal air that fills the "Valley of Death" in Java.

The fatal effects of breathing this gas in various ways, are truly alarming. Many who do not faint and die immediately, are yet materially injured by it for years. But people will

not believe. They still allow charcoal to be burned in their cellars in portable furnaces, even when there is no fire place or possible escape for the gas. They still keep their doors closed with coal fires, when the pressure of the atmosphere is taken off, or when the wind blows the gas back into the room. Only yesterday, a gentleman fainted and was carried out of his office insensible or dead, and this is only one instance of the hundreds who are thus launched into this "valley of death." They still go into crowded rooms, and send their children into crowded schools, where the air is vitiated from day to day, if not from generation to generation, and in all this, like the foolish Javanese, they suppose that they are exceptions to the human family, and that they shall escape without injury.

I have one favor to ask of this class of people. I ask them to go with me to the Island of Java—to accompany me to the fatal valley—and while they stand upon the brink and look down upon the ghastly, frightful bones, that if then they are determined to make a plunge, they will, at least, consent to leave their children in the enjoyment of free and healthy air.

J. MACADAM, Jr.

## DUELING—A Greenland Custom.

The Greenlanders, it would appear, have too much good sense to fight with pistols or with other weapons employed in mortal combat.—They have passions like other men—they feel an insult as keenly—and as they have a character to sustain—as their honor must be preserved, they resort to the following means of obtaining redress—the account of which is selected from Carne's Lives of eminent Missionaries, a late English publication.

"The most singular of their observances is the singing combat; if a Greenlander imagines himself injured by another, he betrays no signs of vexation or wrath, but composes a satirical poem; this he repeats so often, that the women and domestics at last get it in their memory; then he publishes a challenge every where that he will fight a duel with his antagonist, not with a sword, but a song.

The latter repairs to the appointed place, where the people are assembled. The accuser begins to sing his satire to the beat of a drum, the only instrument they possess, and his party and the auditory back him steadily all the while. He discharges so many taunting and ludicrous things at his adversary, that the audience are moved to continual laughter. When he has finished, his rival steps forth and retorts, if possible, with yet greater ridicule and buffoonery; his party raise their chorus in union, and so the laugh and applause of the audience change sides. They are allowed to speak the most cutting words, but there must be no mixture of rage or passion. The whole assembly compose the jury, and give the laurel to the best and severest poet.—*Charleston Obs.*

## "WHAT IS A NAME?"

Much!—The Romanist, by a dexterous appropriation to himself, of the term, "Catholic," much more than by any show of argument that he can raise, makes out, with ignorant hearers, for his branch of it, the claim of being the universal church. A divine of that communion boasted that he had gained a female to his faith by telling her to go into any street, and ask for "the Catholic Church," and they would show her his. Doubtless she was one of those "silly women," of whom St. Paul makes mention. But the illustration shows the inexpediency of allowing them the name of which they are so ambitious.

It is by a similar perversion that the Unitarian aims at throwing the orthodox believer the imputation of worshipping three Gods. The deniers of the divinity of Jesus are not a whit more tenacious of the unity of the Godhead, than those who allow and rejoice in it. It is our conviction and our practice, "by the confession of a true faith to acknowledge the glory of the eternal Trinity," and therefore we are Trinitarians; "and in the power of the divine majesty to worship the Unity," and we are therefore as truly and justly Unitarians—believers, that is to say, in but "one living and true God," and "that in unity of this Godhead, there be three persons of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

Let things then be called by their right names. The member of the Church of Rome is a Romanist, or a Papist. The denier of the divinity of Jesus Christ is an Arian, or a semi-Arian, or a Humanitarian; or, if he prefer a name, of which those who think with him, were not always ashamed,—a Socinian. They have no right to names, which are not only applied in error, but the use of which perverts the truth. It may be courtesy to allow a man to choose his own appellative. But courtesy is not to be maintained at the expense of principle. Let us call a spade, a spade!

REV. W. B. CADOGAN.—A musical amateur of eminence, who had often observed the Rev. Mr. Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the force of music,—pay particular attention to this piece." It accordingly was played. "Well, what do you say now?" "Why, just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprised at your insensibility. Where are your ears?" "Bear with me, my lord," replied Mr. Cadogan, "since I too have my surprise; I have often from the pulpit set before you the most striking and affecting truths; I have sounded notes that might have raised the dead; I have said, Surely he will feel now; but you never seemed charmed with my music, though infinitely more interesting than yours. I too have been ready to say with astonishment, Where are his ears."

Thames Tunnel.—This great work, after being suspended for so many years for want of funds, is about to be resumed, with the prospect of being completed without much delay.—*Transcript.*

## Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and there fore so detached that its capital is not exposed to great losses by sweeping fires.

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Thomas K. Brace, Joseph Pratt,  
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HAS just returned from New York with a complete assortment of Goods for the Spring trade, consisting in part, of the following, viz—  
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Spring Fashions received.

Particular attention paid to Cutting custom. All orders faithfully executed.

WANTED.—One or two good Journeymen. Hartford, March 28, 1835. Sw11

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OFFERS FOR SALE

250 CASES Men's fine Calf Boots,

50 Do. Thick do.

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50 Do. Men's do. Brogans.

100 Do. Kip, lined & bound do.

12 Do. Calf do. do.

25 Do. Boys' Thick do.

30 Do. Kip, lined & bound, do.

20 Do. Men's Thick Shoes,

15 Do. Calf, do.

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5 Do. Boys, do. do.

10 Do. Women's Leather Boots,

30 Do. do. do. Shoes,

40 Do. Seal and Kid, do.

20 Do. Cloth Slips,

5 Do. Gaiter Boots,

40 Do. Morocco Shoes,

6 Do. Misses' Boots,

8 Do. cloth and Kid Slips,

2000 prs. Children's Shoes,

125 doz. finished Calf Skins,

12 Do. Split Leather.

Sole and Upper Leather, Morocco, Kid and Seal Skins, Linings and Bindings, a large assortment of Lasts, Boot Trees and Crimps, Thread, Pegs, Shoe Nails, Belt Leather, &c.  
 March 28. 4w11

STONINGTON INSTITUTE  
For Young Ladies.

THIS Institution will be opened for the reception of pupils on the first Wednesday in May next. There will be three terms of study in each year; consisting of fifteen weeks each, commencing on the first Wednesday in January, the first Wednesday in May, and the second Wednesday in September.

The first object of studying a science is to develop the mental powers; and the second, the acquisition of knowledge. The teachers of this Institution, ever keeping these objects in view, will teach their pupils to reflect and reason, as well as to read and remember. That health may be preserved, and grace in motion, and ease in manners produced, there will be daily opportunities for practice in Calisthenics.

The discipline of the Institution is intended to be strictly parental. The teachers will endeavor to cultivate the most kind and familiar intercourse with their pupils, and influence them to do right, by appealing to the better principles of the heart. Particular regard will be paid to the morals of the pupils. To promote pure morality, therefore, our religious influence will be direct, but not sectarian. There will be a Preparatory Department, in which instruction will be given in reading, spelling, and the rudiments of geography and arithmetic, together with plain sewing.

To illustrate the principles of Natural Philosophy and Astronomy, the Institution will be furnished with suitable apparatus.

Exercises through the year in reading, grammar, and composition, &c.  
 Among the books that will be used in the Institution are the following:—Smith's Arithmetic, Malt's Brown and Olney's Geographies, Book of Commerce, Parley's First and Second Books of History, Historical Class Book, Grund's Geometry, Lincoln's Botany, Smellie's Natural History, Comstock's Natural Philosophy, Comstock's Chemistry, Vose's Astronomy, Burritt's Geography of the Heavens, Paley's Natural Theology, McIlvaine's Evidence of Christianity, Newman's Rhetoric, Hedge's and Whately's Logic, Parkhurst's Moral Philosophy, Watts on the Mind, Abercrombie's Intellectual Philosophy, (Abbott's Edition,) Gambier's Moral Philosophy.

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 In the higher Department,  
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 Fuel and lights extra.  
 P. S. Parents desiring to send their daughters, are requested to notify the Principal, as soon as possible.  
 JEROME S. ANDERSON, Principal.  
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REFERENCES.  
 Rev. Dr. Goring, New-York. Rev. G. F. Davis,  
 Hartford, Conn.; Rev. S. S. Mallery, Norwich.  
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